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place between the speaker and the school community. It began as an outgrowth of sixth-grade science. The classes had been studying astronomy; the origin of the earth, the solar system, the constellations, meteors, comets, and allied topics. So many questions were asked which showed that there was a tremendous natural interest in the subject that it was decided to answer these questions before the lower school at morning exercise. An opportunity was given to any one in the audience to answer the questions as they were asked. A teacher of science in the high school led the discussion, explaining, correcting, or supplementing with further information whenever it was needed.

After the exercise was over, an invitation was given to all to write out questions, which they would like to have answered, on any subject of science as biology, physics, chemistry, geology, astronomy. These questions, when classified, formed the basis for several exercises of the same type.

Later this type of exercise was modified somewhat as follows: a series of short talks on "Instinct and Intelligence in Insects" was given by the biology teacher, and after each talk the children were encouraged to comment upon the material of the talk, to ask questions, or to add information gained from their own experience or their own reading on the subject. This type of morning exercise has been very popular, and the children have learned to expect at least two each month.

### STORY-TELLING EXERCISES

IRENE I. CLEAVES AND KATHERINE CLEMENTS

They seemed a little hazy in the Ivanhoe class about Shadrach and his famous brethren of the fiery furnace. "What Bible stories do you know?" brought hesitating replies. Charles had seen some moving pictures of Samson the week before. "There's something," mused Mary, "about David in the lions' den." "I can't remember it very well," drawled Edna contemplatively, "but I have a Child's Bible, and I know there's a story about seven good queens and seven wicked queens, and the seven wicked queens blew out all the lights, and the seven good queens couldn't see their way home." Evidently we had not kept our lamps trimmed and burning. These children had missed part of their birthright.<sup>1</sup>

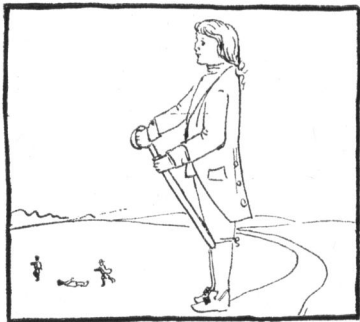
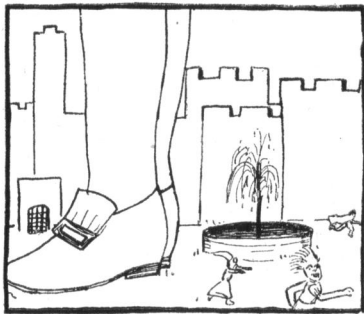
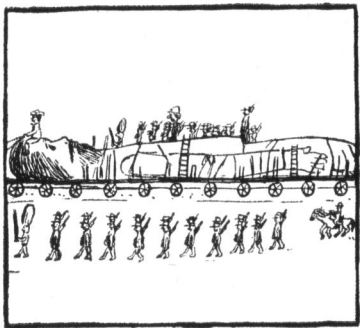
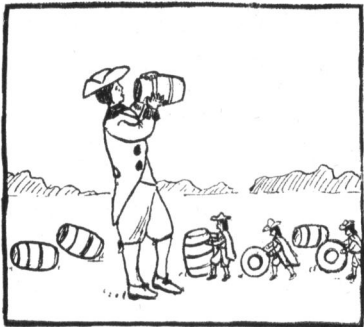
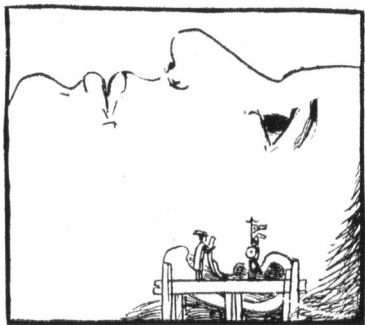
The French have a useful saying that if every man were doing what he is fitted to do, the cows would be well tended. Not all children are fitted, in this day of universal book education, to revel in what Stevenson calls "purple passages," or to esteem "Lycidas" the

<sup>1</sup> It is a sad fact that the children quoted in the first paragraph of this article are not more ignorant of Bible literature than our average eighth-grade boy or girl. We wonder if our experience is uncommon—if other schools find that Bible stories are told in the homes. As most of our children have good homes and many attend Sunday school, it is difficult to account for the ignorance which prevails in this form of the world's great literature.

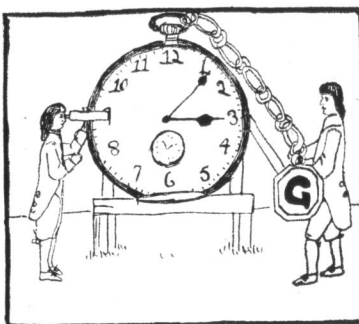
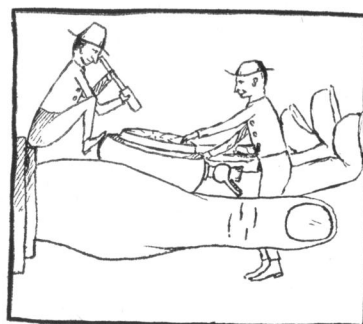
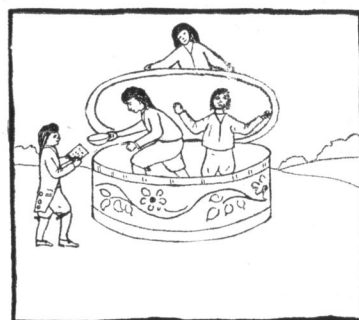
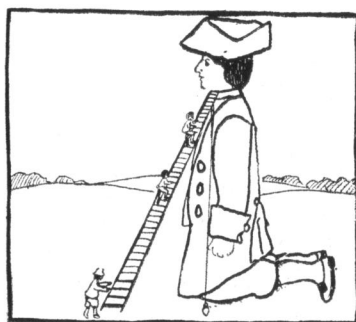
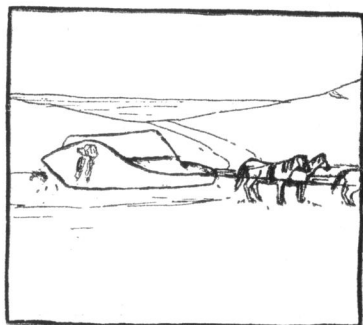
most beautiful poem in literature; but no child is unfitted to love a good stirring story. Let him be artistic to his finger tips; or let him be stolid as inheritance and environment can make him, still a few breathless tales are his heritage. Who shall dare to substitute a mess of potage and condemn him to be forever an Edomite, a reader of best sellers and magazine fiction?

Good parents see to it that their children know these tales. Good teachers see to it that other people's children know some of them. Sometimes, in the Francis W. Parker School, a class tells one in the morning exercise; a group of orientals, robed in gay, rich garments, listens breathless to one of Sinbad's stirring adventures (and their eager interest at the crisis only mirrors the interest of the rest of the audience—in our seats in the hall); or the much-enduring Odysseus tells his sad tale to King Alcinous and his court; or a Virgil class represents a Punic feast, at which Aeneas pours forth his eloquent story to Queen Dido.

Sometimes a grade makes illustrations for a story. We have tried three ways of showing these pictures to the school—by blackboard drawings, by pen-and-ink sketches shown in the reflectoscope, and by drawings on ground glass for the stereopticon. In every case, each pupil selected some part of the story which he wished to illustrate. After making the first rough sketches, they found that they needed to have more practice in drawing people, so they spent some time sketching one another in different positions, studying carefully the position they expected to use for the morning exercises. Blackboard drawings are in some respects the most satisfactory for this purpose. These drawings may be used by natural light. The children use simple lines and draw very freely. Sometimes, after much practice, they draw while the school looks on. Every pupil in the eighth grade made a blackboard drawing for *Pilgrim's Progress*. Then they told, in Bunyan's dramatic words, the wondrous adventures of Christian on his way to the Celestial City. For *Robinson Crusoe* they tried sketching on ground glass, with pen and India ink. This process proved difficult and was not very satisfactory. Other members of the school have had experience since then, and we have found that sketching on ground glass, with a soft pencil or wax crayon is more effective. These sketches are used in the stereopticon. The story of Gulliver in Lilliput has been told with the aid of the reflectoscope. The drawings were made large at first, as it seemed much easier, and finally they were reduced to the required size, finished with pen and ink, and neatly mounted. At the close of the story, one of the boys pointed out the political significance of the satire. The accompanying illustrations show the character of the children's drawing,



*Children's Drawings Illustrating Gulliver's Travels*



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